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MEMORIAL DAY

Memorial Day was originally known as Decoration Day. Many people still designate it as such. It was a time set aside to honor the nation's Civil War dead by decorating their graves. It was first celebrated on May 30, 1868, to commemorate them after General John A. Logan of the Grand Army of the Republic made a proclamation on May 5 in General Order No. 11 that:

> "The 30th of May 1868 is designated for the purpose of strewing with flowers, or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, and hamlet churchyard in the land. In this observance, no form of ceremony is prescribed, but posts and comrades will in their own way arrange such fitting services and testimonials of respect as circumstances may permit."

During the first May 30, 1868 celebration of Decoration Day, General James Garfield made a speech at Arlington National Cemetery, after which 5,000 participants helped to decorate the graves of more than 20,000 Union and Confederate soldiers who were buried in the cemetery.

Several towns throughout America claim to be the first to decorate the graves, which gave inspiration for the official proclamation. But in 1966, the federal government, under the direction of President Lyndon Johnson, declared Waterloo, NY the official birthplace of Memorial Day, because the town had on May 5, 1866 made Memorial Day an annual community-wide event, closing businesses and planned a special program so that people would be encouraged to decorate the graves.

(Continued on Page 3, Col. 1)



MID-PENTECOST

On May 21 we observe a day which is often overlooked. In fact, it is even left off many church calendars. This is known as Mid-Pentecost because it comes midway between Pascha and Pentecost. It portrays Christ as teacher.

After Jesus performed the miracle of healing the Paralytic (John 5:1-15), the Pharisees and Scribes were moved with envy and decided to persecute him. They sought to kill him on the pretense that he did not keep the sabbath by performing miracles.

From Samaria Jesus went to Galilee, and in the midst of the Feast of Tabernacles he went up again to Jerusalem, where He taught in the Temple.

The Feast of Tabernacles was celebrated on the seven days between September 15 and 22.

The icon shows Jesus seated in the center of the assembly against an architectural background, which represents the temple. Seated because that was what one did when he taught. (This has continued to this day when we refer to chairs in univer-

(Continued on Page 3, Col. 1)

THE WHOLE STORY

We tend to identify it as the Myrrhbearing Women and skip over the beginning of the Gospel Reading for the Sunday dedicated to them. (Mark 15:43 - 16:8). In this long reading, we note that Nicodemus and Joseph are mentioned. We know these two men from prior readings, they both were secret disciples of Christ. John 19:38-42 tells us about Nicodemus and Joseph.

It is probable that Nicodemus was one of the leaders of the Pharisees. He was versed in the law and Holy Scriptures. Early in the preaching of salvation, Nicodemus believed in Christ and came to Christ at night. At Jesus' burial, he was the one who came carrying a mixture of myrrh and Aloes to scent and embalm His body.

Joseph was a rich and noble man in the city of Ramah (Arimathea). He was on the Prive Council of Jerusalem. At the death of Jesus, he "threw caution to the winds" and approached Pilate to claim the body of Christ. He and Nicodemus accompanied it to the sepulcher and saw to the burial. It is believed that the garden where it was buried belonged to Joseph and the tomb was one he had prepared for himself.

Now as to the role of the Myrrhbearing Women. Jesus frequently came to Galilee to preach and perform miracles. Many women left their homes and followed Him, serving Him from their own means. They stood by Him when He was on the Cross and even when He was placed in the sepulcher. We know only the names of seven: Mary Magdalen, Mary the mother of James, Joses the wife of Cleophas, Joanna the wife of Chuza who was the steward of Herod Antipas, Susanna, and Mary and Martha the sisters of Lazarus.

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CHRONOLOGY

MAY 2008

DIED: ARCHBISHOP PETER of New York and New Jersey, retired, in Bronxville, NY.

IGUMEN GENNADY (Eykalovich), retired, in Waymart, PA

ARCHPRIEST EUGENE VANSUCH in Trenton, NJ

FATHER MIROSLAW KULIK in Portage, PA

ANONYMOUS, who shared his memories with us in the Dec. issue

CHOSEN AS THE MOST BEAUTIFUL CHURCH IN TURKEY WAS St. Stefan Bulgarian Orthodox Church in Istanbul. The jury was made up of clerks, art critics, sculptors, and tour operators and judged only active churches of various denominations. St. Stefan was built in 1898 entirely of iron to replace an earlier church. It took almost 500 tons of iron imported from Vienna. A 17th century Catholic Church won second place.

A WORKSHOP FOR CANTORS is set for October 16-18 by the Serbian Church. There will also be a workshop in Aliquippa, PA in June. For info betsy@mindspring.com.

THE CARPATHO RUSYN SOCIETY has purchased a former church and plans are in progress to develop a National Carpatho-Rusyn Cultural and Educational Center. The new address is 915 Dickson St., Munhall, PA 15120. This cultural organization puts out a fine publication as part of the membership dues. Phone 412-462-2769 or write to the new address for information.

DATES HAVE BEEN SET. The 31st annual patronal feast pilgrimage to Holy Myrrhbearers Monastery, near Cooperstown, NY, shall be held on May 10-11. The 12th Annual Fall pilgrimage is set for Sat., Oct. 11. Check the web site www.holymyrrhbearers.com for more info about accommodations, schedule, etc.

JUDAISM BARS WEDDINGS on Saturdays - part of the Sabbath, which begins sundown Friday night. Weddings are not allowed on holy days and during a few important stretches during the year, most notably the 49 days between Passover and Shavuot.

VIOLENCE IN NAIROBI, KENYA broke out late in December in which hundreds of Kenyans lost their possessions or lives. Among these were several Orthodox clergy and laypeople. The seminary in Nairobi housed some displaced families as did the Orthodox Church in Kibera. The Orthodox Christian Mission Center (OCMC) is helping with resettlement. To help – send to The Orthodox Christian Mission Center, Re: Kenya Crisis Collection, PO Box 4319, St. Augustine, FL 32085-4319.

A QUIZ ON CHRISTIANITY, which contains timely stories on major religious holidays and a quiz on world religions, can be found on BBC's Religious and Ethics site www.bbc.co.uk/religion/.

SCHOLARSHIPS FOR ORTHODOX students are available at Marywood University in Scranton, PA. Contact the University Financial Aid Office to apply for the Peter Kohudic Scholarship.

IT TOOK FIVE YEARS, but permission was granted by the Turkish government to hold Divine Liturgy at the historic church of St. Nicholas in Demre. The church holds the tomb of St. Nicholas and emergency repairs are being done to prevent further deterioration. The Turkish Minister of Cultture donated 40 thousand Turkish lira toward the completion of this renovation.

THE ORTHODOX CHURCHES IN THE HOLY LANDS follow the "Old calendar." The floors, walls and rafters of the Church of the Nativity are scrubbed by monks between the celebrations of the Catholic and Orthodox services, which are held in the same building.

THE NATIONAL COUNCIL OF CHURCHES is made up of 35 Protestant and Orthodox Churches. It had a $1.2 million loss in the last fiscal year and had to reduce its budget by cutting 14 staff positions.

CLERGY IN BRITAIN were warned not to wear their clerical collars when not working to avoid attacks. National Church Watch, an independent group that advises about clergy security, said that pastors are at increased risk for attack because they are clearly identified. A 2001 report shows that 12% have suffered physical violence and 70% had experience in other forms of violence from spitting to name-calling.

ACCORDING TO A YORK UNIVERSITY STUDY, being bilingual helps prevent people from losing their "mental edge" as they age. On tests, it was found that bilinguals were faster than monolinguals. It is believed that bilingual people are always presented with two language options, and their brain must decide the right language to speak in reply. "Over time, these mental gymnastics protect the brain by hindering the natural slowdown of the executive processes that occur with age."

NOW CONSIDERED TO BE THE OLDEST CHURCHES IN THE Holy Land, although both have been rebuilt over the centuries, are the Church of the Holy Sepulcher in Jerusalem and the Church of the Holy Nativity in Bethlehem. It is possible that the church recently unearthed in Megiddo during the construction of a prison may be even older.

(Continued from front page)

MEMORIAL DAY

After World War I, the observance was expanded to include all those who had died in all of America's Wars.

In 1971, it was declared a national holiday by Congress, which was to be celebrated the last Monday in May.

It differs from Veteran's Day, which is observed on November 11, which honors all veterans – living and dead.

(Continued from front page)

MID-PENTECOST

sities.

We also see a group of Elders to whom Christ speaks. On the side we see the Mother of God and Joseph.

Although the Gospel for the day (John 7:14-31) describes Christ during His public ministry, the icon refers to His childhood experience when He was found by His parents teaching in the Temple. (Luke 2:41-49)

WEIGHT OFF

The army of Alexander the Great was advancing on Persia. At one critical point, it appeared that his troops might be defeated. The soldiers had taken so much plunder from their previous campaigns that they had become weighted down and were losing their effectiveness in combat.

Alexander commanded that all the spoils be thrown into a heap and burned. The men complained bitterly but soon saw the wisdom of the order. Someone wrote, "It was as if wings had been given to them – they walked lightly again." Victory was assured.

As soldiers of Christ, we must rid ourselves of anything that hinders us in the conflict with our spiritual enemy. To fight the battle effectively, we must be clad only with the armor of God (Ephesians 6:11-17).

The Bible also likens Christians to runners. To win the race, we must "lay aside every weight" that would drag us down and rob us of our strength and endurance (Hebrews 12:1). This weight may be an excessive desire for possessions, the captivating love of money, an endless pursuit of pleasure, slavery to sinful passions, or a burdensome legalism.

Yes, if we are to fight the good fight of faith and run the spiritual race with endurance, the watchword must be: Off with the weight!

YOU WHO ARE BAPTIZED

Christ descended into hell to liberate its captives. In one instant he destroyed all record of our ancient debt incurred under the law, in order to lead us to heaven where there is no death but only eternal life and righteousness. By the baptism which you, the newly enlightened, have just received, you now share in these blessings. Your initiation into the life of grace is the pledge of your resurrection. Your baptism is the promise of the life of heaven. By your immersion you imitated the burial of the Lord, but when you came out of the water you were conscious only of the reality of the resurrection. The grace of the Spirit works in a mysterious way in the font, and the outward appearance must not obscure the wonder of it. Although water serves as the instrument, it is grace which gives rebirth.

These wonderful mysteries are symbolized for you, the newly enlightened, even in the garments you wear. See how you are clothed in the outward signs of these blessings. The radiant brightness of your robe stands for incorruptibility ... In your hand you hold the sign of your victory over the devil. Christ is showing you that you have risen from the dead. He does this now in a symbolic way, but soon he will reveal the full reality if we keep the garment of faith undefiled and do not let sin extinguish the lamp of grace. If we preserve the crown of the Spirit, the Lord will call from heaven in a voice of tremendous majesty, yet full of tenderness. Come, blessed of my Father, take possession of the kingdom prepared for you since the beginning of the world. To Him be glory and power forever, through endless ages. Amen.

From a sermon given by St. Basil of Seleusia to those who were newly baptized at Easter.

SIMPLER LIFE

In his story "Where Love is, There is God Also," Russian author Leo Tolstoy tells us of a shoemaker who was looking for Christ and found him in the poor people who came to his door.

The well-known Quaker writer Robert Barclay wrote about the drawing power of an assembly of Christians with these words, "I felt a secret power among them which touched my heart; and as I gave way to it, I found the evil weakening in me and the good raised up."

Both of these men were seeking to find something that they knew was missing in their lives. They longed to know God in a more personal way. Often people are searching for a larger meaning for their life than they currently experience. They see a picture God has painted to give them a glimpse of Him.

Tolstoy was very wealthy, and had many servants – but he felt empty inside. He noticed something about the poor people who worked for him. They had an inner peace, a joy that rose above their circumstances, and a concrete hope that God would fulfill them in ways greater than they could imagine.

Tolstoy did a painful spiritual inventory. His conclusion was that his poor servants possessed things that were worth more than the whole world. He grappled with what he should do. Then Tolstoy turned his back on his wealth, giving it to the poor.

Though this caused his wife and children to become bitter toward him, he found an inner peace in living a simpler life centered on the study of Jesus' life, and in seeking to serve his fellow man.

* * * * * *

A parent's life is the child's copy-book.

Madame Babushka

St. George is sometimes called Yury. He was a very useful patron saint whose day is celebrated on April 26/May 6. It was considered a Holy Day, almost as important as Christmas and Paska. Among the agricultural people in the late 19th century, he was famous for opening the gates of heaven so that spring, with its life-giving force, could descend to earth. He was depended on to watch the spring vegetation and domestic animals until the beginning of summer, when St. Peter took over.

It was customary to drive the domestic animals to their spring pastures. This was done with great fanfare. The farm hands blew merrily on their trumpets while the cattle were let out of the barn. The horns of the animals were decorated with wildflowers and everything was very festive in preparation for the arrival of the priest. Special prayers were said and the shepherds and cattle were sprinkled with holy water. Later, the fields were blessed. The clergy and the families walked around their fields praying and singing.

When all the fields were blessed, all the people went to a common place for a picnic. Bonfires were built, linen cloths were spread on the ground. Those who had instruments got ready to play music for singing and dancing. Food was laid out and soon the smell of the warming smoked ribs and pork chops permeated the air.

Madame Babushka tells us that children were taught not to sit on the ground until Yuria or else worms would enter their bodies. Ugh!

Another item of interest in May is that housewives didn't put their pillows or featherbeds (perinas) out to air until May 11/24, the day of SS Cyril and Methodius. I don't know why this day was chosen except that people lived by the church calendar. Probably the talk in the village on this day was: "On e mayut perine nah vonka. Neska Mefodiya."

Now back to St. George. His ikon appears on the shield of Russia and St. George Cross is given to servicemen for exemplary service.

THE CHURCH DURING WORLD WAR II

As children growing up during the 1950s, my brother and I heard many stories about the war years from our parents – our dad's experiences as a soldier and mom's life on the home front. Although they were in different parts of the world, many of their memories centered around the Church.

The early years of the 20th century marked a wave of immigration from Eastern Europe. It was an era of growth and vitality in the Church as new parishes were established and built through the hard work and "pennies, nickels, and dimes" of the newly-arrived. Unfortunately, the prosperity of the 1920s didn't last, and many parish communities found themselves in unending debt in the decade that followed. As the country faced the grim realities of war, parishioners also dealt with uncertain futures for debt-ridden parishes. So, how did they survive?

The answer is that they not only survived the war years but, in many cases, thrived by doing whatever was needed to help their country and their church. As young men went off to war, older members and young women filled in the gaps to keep the churches going. Church choirs became "all girl" ensembles. Banquets, picnics, and other fundraisers, once joyous celebrations, were now low key events as concerns for sons, husbands, and brothers occupied the thoughts and prayers of many. Although no major building was initiated, general maintenance was completed by anyone with the time and talents to do the job. Somehow, through it all, debts were paid off – and with little or no complaint. When sacrifices were made, parishioners remembered that it was "for the boys."

People worked long hours in factories for the war effort, yet the churches were full each Sunday for Liturgy, on holy days, and special services for the health and safety of the troops. There were no cars; so remember, they had to walk to church. During the most difficult times when parishes lost one of their own, they came together as a family.

Who guided all of these efforts in the churches? In the case of my home parish, it was a gentle, but hardworking priest who did whatever was needed. Besides his duties as a priest, he also worked as a night watchman at the local shipyards. Instead of asking parishioners, he routinely completed maintenance work around the church and designed and constructed the church's iconostas. Under his guidance, packages were sent to "the boys" overseas. He comforted the grieving and provided counseling to sons of the parish dealing with the difficulties of transition upon their return home. In short, this priest quietly set an example and gave hope for the future to his parishioners.

While our mother spent the war years at home in Lorain, Ohio, our dad found himself a world away on a small island in the Aleutians. Next month – The Alaskan Church During WWII.

Margaret Pysarchyk

LIGHTER MOMENT

A Polish immigrant went to the Department of Motor Vehicles to apply for a driver's license.

He had to take an eyesight test. The clerk showed him a card with the letters: CZWIXNOSTACZ.

"Can you read this?" he was asked.

"Read it?" the Polish guy replied. "I know the guy."

* * * * * *

If the soul be full of tumult and jangling noises, God's voice is little likely to be heard.

Memories

ALASKA

The diocese of Alaska was built by loving labor, by her people, not for money or anything earthly...it was done this way for nearly 200 years...without priests, clergy anything...those few priests who were here lived a subsistence lifestyle, little or no pay in every case...The "luckiest" of priests had two sets of vestments...one light, one dark, not a set for every day of the week or holiday of the festal cycle.

I never remember seeing any priest with more than 2 cassocks...one to wear, one to wash...if he didn't have a wife, the old ladies of the parish mended them for him. His vestments were usually homemade or a conglomeration of ancient worn out vestments, lovingly pieced together by the parish mothers and grandmothers. When the priest wore them, everyone lovingly looked at them, remembering a particular priest or parish member – long since deceased who had worn them or mended them or was baptized by the priest in them, etc....

The priest was a fully functioning member of the community in which he was at, always working, always helping, always prepared to minister no matter when and where he was called. Sometimes forced to hike in terrible conditions, ride on small boats in treacherous seas, fly in small airplanes to rural areas where he may be weathered in for weeks. Never did they complain...never were they disrespected or ignored.

There was no money...anywhere...it had little value. People were known for their works...priests included... everyone pitched in. Respect was earned...not demanded...

Ted Panamarioff – Kodiak, Alaska

MOVIE TIME

When is the last time you went to the movies? How much did it cost? I remember when it was 10¢ for a child under 12. Those a few years older, hunched down a little when they went to buy their ticket hoping to get in for 10¢ because that was all they had.

They got a lot for their money. There was the newsreel with the rooster crowing at the beginning. There were the cartoons like Tom and Jerry, Bugs Bunny, or Woody the Woodpecker and other funny cartoons. Who can forget the previews?

And then the feature started. It was always part of a series. That's what had us coming week after week.

Another way the movie operators keep up attendance figures was to give out dishes or glasses. I still have a few pieces. The cups might have lost their ears, but I treasure them.

I wonder what happened to my friends with whom I spent so many happy hours, walking the two miles to the theater where we could get in for 10¢ and had a good time making the appropriate noises relating to whatever was on the screen.

Lydia Rodca

We need more Memories. Send to Margaret Pysarchyk at 2125 Garfield St., Lorain, OH 44055 or email at mypysarchyk@hotmail.com.

ST. THEOPHAN ON THE JESUS PRAYER

The practice of the Jesus Prayer is simple. Stand before the Lord with the attention in the heart, and call to Him: 'Lord Jesus Christ, Son of God, have mercy on me!' The essential part of this is not the words, but in faith, contrition, and self-surrender to the Lord. With these feelings one can stand before the Lord even without any words, and it will still be prayer. (*The Art of Prayer.*)

The traditional site of Jacob's well, where Christ met the Samaritan woman, is now in the crypt of an Orthodox Church. It was recently in the news as the monk caretaker was brutally murdered.

FUNDS

ALASKA: Ethel Watlock, Carole Kaputa, J.M. Peregrim

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WINTER'S GRACE

Every promise of God comes with His personal guarantee. We read in Joshua 14:1 6:13: "The Lord has kept me alive, as He said." If we read all of Joshua 14, we learn the reason why.

Nola Ochs, a student at Fort Hays State University in Kansas, took a break from her studies recently to celebrate her 95th birthday. She began attending college in Fort Hayes in 1930 but didn't graduate. Later, much later in life, she realized she had only a few more credits to earn to get her degree. She returned to the university in 2006. Nola is not going to let her age and how others perceive elders to keep her from honoring a promise she had made 76 years ago to earn a degree.

In Joshua 14 we read that Caleb did not allow his advancing age to prevent him from believing that God would still honor His promise given years earlier. As one of the original scouts sent into the promised land, Caleb saw large cities inhabited by large, powerful people.

But Caleb was faithful to God and believed He would help the Israelites to conquer the land. So at 85 years of age, Caleb, still in good health and relatively strong but mostly with faith unwavering and trusting that God would help him, took on the challenge. He conquered the land even though it was peopled by giants.

Like Caleb, we must not allow our age or our personal giants of fear and discouragement or even yet unfulfilled promises to prevent us from believing that God still honors His word to us.

LIGHTER MOMENT

A young man, son of an Orthodox priest, was being interviewed for a job with the town's police department. When asked what he would do to break up a hostile crowd, he quickly answered: "Take up a collection."

SOBORNOST

The Councils

Reception by the Whole People of God

The laity also had a real place in the formulation and proclamation of the truth of salvation and the true faith in the synods of the Church. We certainly cannot forget at the Apostolic Council (Acts 15:22), the decisions were taken "as it seemed good to the apostles, the presbyters and the whole Church" and that the custom was being continued in the Church of admitting a fair number of lay people to the synods to express their opinion.

In the words of Metropolitan Emilianos,

> It is nevertheless important to stress that the faithful people do not sanctify the ecumenical councils nor do the bishops who comprise these synods define doctrine in the name of the people, as if they were the agents of power who had received from the people the honor of proclaiming a truth protected by the people...The synods define doctrine in their own right "with the assistance of the Holy Spirit, *ipso et divino iure*; the faithful people subsequently recognize these definitions as not exceeding their destination but as interpreting practically and formulating infallibly the truth.

It was from this standpoint that the Orthodox Patriarchs of the East, in their reply to Pius IX in 1848, proclaimed:

> Among us, the Orthodox, neither patriarchs nor synods would ever introduce new things, because the defender of religion is the body of the Church itself, namely, *the people themselves* who desire their faith eternally unchanged and identical with that of the fathers.

And this was re-iterated by the Synod of Constantinople in 1895, when the bishops replied to Leo XIII:

> It is moreover manifest that *the whole Church of God,* which holds fast in its bosom unique and unadulterated and entire this salutary faith as a divine deposit, just as it was of old delivered and unfolded by the God-bearing Fathers moved by the Spirit, and formulated by them during the first nine centuries, is one and the same forever, and not manifold and varying with the process of time.

Fr. Michael Dahulich, PhD
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A DAY OF PRAYER

In 1952, the United States Congress approved a joint resolution establishing a National Day of Prayer. Since 1988, the first Thursday in May has been observed as the day "the people of the United States may turn to God in prayer and meditation." How appropriate that this day falls in Bright Week, when we read in Acts 2:38-43 that "Repent...and ye shall receive the gift of the Holy Ghost."

The National Day of Prayer actually traces back to 1775, when the Continental Congress called for a day of prayer.

In spite of the publicity, many Americans today aren't aware of the event, others will ignore it, others will protest it, claiming it violates the principle of the separation of church and state. One doesn't have to be especially observant to see that the United States is in deep trouble both spiritually and morally.

The basic idea behind a Day of National Prayer is that we as a people collectively turn to God and seek His guidance in our lives. History proves that earnest believing prayer works.

This is questioned by some who recently observed a Day of Prayer for the Church which is in deep trouble. What is effective prayer? According to the Scriptures, it is not just a list of requests. It includes confessing sins with humble, repentant attitude and a worshipful approach.

In 2 Chronicles 7:14-22, we see how a people should pray when seriously wanting an answer. Though addressed to ancient Israel, the principles apply to any nation and institution. A people united in humble and earnest prayer calling to God for help – we need a day of prayer just like that!

Undique (from everywhere)

In the past, people would furiously debate the doctrines that distinguish one religion from another. Now the popular view is: "It doesn't matter which religion you follow."

At great Holy Days, a Pastoral Letter is read from the Ambo from the bishop. This is a tradition of the universal Church. It is the teaching of the hierarch to his flock. This Pastoral Letter is read by the priest at the end of the Divine Liturgy. Even though it may be printed in the bulletin or put on the parish website, it must be read at the appointed time.

It is often suggested that the Divine Services of the Church can be shortened by removing the many repetitions. In the Divine Liturgy we hear "Again and again, let us pray to the Lord..." This repetition was taken from the Jewish tradition where it was believed the one learned by repetition. Isn't this so true today in much of our lives? The method is still applicable in our religious lives.

As we celebrate Memorial Day, we learn that the U.S. military has presence in 144 countries, where a total of 490,000 service members are deployed.

A crucifix is a cross that bears a representation of the Body of Christ. A cross in Orthodox tradition does not.

We are living in a time when too many consider the gospel to be not so much threatening or important but simply irrelevant.

The Emperor Leo the Wise built a church dedicated to St. Lazarus in Constantinople. His relics were translated there in 890 from Cyprus. We read about Lazarus in the Bible. He is the one Jesus brought back to life after he had been dead for four days. (See John 11). He had been buried over 800 years when his relics were removed from Kiton, Cyprus, yet a marble tablet was found in his grave with the inscription still legible "Lazarus the Four-Days-Dead, the friend of Christ."

Editor's Notes



We are back after a three-month hiatus. I thoroughly enjoyed it but in a way I missed living on a tight schedule.

I didn't accomplish as much as I had planned, but I did get acquainted with some of the TV programs.

I do appreciate the calls and letters I received inquiring when we would start to publish again. After 56 years of continuous printing, reading The Orthodox Herald had become a habit. People missed the Bible Reading Schedule, reading about the Holy Days, and being attuned to the church calendar.

Much has happened in these three months – not the least was learning a whole new vocabulary and about a different lifestyle from a person who was stalking me. The problem has been settled and all is well.

I have been and am concerned by the continuing problems in the church. What started the whole turmoil has seemed to fade in increasing bitterness and scheming. Many are treating this as a series on television, asking to be informed about the next chapter and printouts on the internet seem to be accommodating them.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." (Ephesians 4:29)

We must go back to the initial cause of the ferment, that is the corporate rules which were written and accepted by us to govern the earthly church and especially the section which has to do with the clergy of the church. This has been festering since the autocephaly and now it has erupted. Can this not be discussed without personal attacks so that we can get on with the work of the church?

"Blessed is the man ... in whose spirit there is no guile."

Matushka Nina

THE LEMKOS

Many of the communicants making up the Orthodox Church in America are descendants of Russians who lived in Galicia or that part of the Austro-Hungarian Empire located in what is now the southern part of Poland. How did these Russians come to live so far from the Russian border?

Following the defeat of Napoleon in 1812, the duchy of Warsaw passed from the possession of the kings of Saxony to the Czars of Russia. At the Congress of Vienna in 1815, Czar Alexander I was created King of Poland. During the 102 years that Poland remained under Russian rule, 1815-1917, it was obvious that much cross fertilization had taken place.

One very interesting place was in the money that was used. Various types of Russian coins were issued with the head of the Czar depicted on one side and the Russian double eagle on the other. Coins valued in Polish currency were also used.

A peculiar situation arose during the reign of Nicholas I (1825-1855) in that some of the denominations were given in both Russian and Polish. For example, coins can be found inscribed with 3 rubles = 20 zloti, 30 kopecks = 2 zloti, 25 kopecks = 50 groze, etc. These coins were struck at both the St. Petersburg and Warsaw mints.

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He who knows nothing is confident of everything.

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Money is a good servant but a poor master.



What do you do with the ham and kolbasi which you have left over from Easter/Paska? When we visited in Novo-Dovetkovo, we were served this most-interesting casserole in Bright Week. It reminded me very much of Bigos, but the sauerkraut is not cooked for a long time; it is added at the last moment. This is also a Hunter's Stew, so the meat you use is whatever you have. The recipe is not exact.

CARPATHO-RUSSIAN HUNTER'S STEW

6 slices bacon
1 onion
1/2 lb. boneless beef
1/2 lb. boneless pork
1/2 lb. kolbasi
2 cups beef broth
1 (6 oz.) can sliced mushrooms
1/2 cup white wine
1 tsp. paprika
1 bay leaf
2 (16 oz.) cans sauerkraut
salt and pepper to taste

Cut bacon into 1 inch pieces. Place into a 5 qt. heavy pot. Chop onion, add to bacon. Fry until onion is soft. Drain, reserving 2 Tbls. drippings. Remove onions and bacon and set aside for later. Add beef and pork, which been cubed. Brown in drippings. Then add bacon mixture, sliced kolbasi, beef broth, undrained mushrooms, wine, paprika, bay leaf. Simmer until meat is tender, about 1 1/2 to 2 hours. Drain sauerkraut. Save juice. Stir sauerkraut into pot. Cook until heated through. Remove the bay leaf. Add salt and pepper and as much of the reserved sauerkraut juice to suit your taste.

Note: You can use your ham, kolbasi, veal, chicken, etc., whatever meat you have left over. Remember the amounts and ingredients are approximate.

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LET GO OF DOUBT

On the second Sunday of Easter we observe St. Thomas Sunday.

He is often referred to as Doubting Thomas. What is suggested to us in doubt? How about "letting go?"

Maybe we can let go of our grudges: Let go of the idea that you are either not such a bad person and therefore not-so-much in need of confession, absolution, and God's mercy or such a bad person that you don't know where to start – and you reason – God can't possibly forgive you anyway. (Yes, sometimes a person will harbor both of these attitudes at once.)

Maybe we can let go of anything that prevents us from accepting God's extraordinary mercy and inexplicable delight in us.

Finally, we can let go of our doubts, at least that particular kind of questioning that comes out as a belligerent, "Oh yeah?!"

For this month, let's just chill and let go and let God.

LIGHTER MOMENT

"How do they feel?" the shoe sales clerk asks a man trying on a pair of shoes.

"They're a little too tight," the customer answered.

"Try pulling the tongue out," the clerk offers.

"Nath theyth sthill feelth a bith tighth," the man replies.

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Abstain from all appearance of evil.

Home Bible Reading Schedule

MAY 2008

1. Acts 2:38-43 Maria
2. Acts 3:1-8 Zoe
3. Acts 3:11-16 Marva
4. **Acts 5:12-20 Hilary**
5. Acts 3:19-26 Irene
6. Acts 4:1-10 Job
7. Acts 4:13-22 Cyril
8. Acts 4:23-31 Arseny
9. Acts 5:1-11 Christopher
10. Acts 5:21-32 Laurence
11. **Acts 6:1-7 Mokie**
12. Acts 6:8-7:5,47-60 Epiphany
13. Acts 8:5-17 Glykeria
14. Acts 8:18-25 Isidora
15. Acts 8:26-39 Achilles
16. Acts 8:40-9:9 Peter
17. Acts 9:19-31 June
18. **Acts 9:32-42 Julian**
19. Acts 10:1-16 Memnon
20. Acts 10:21-33 Thalaly
21. Acts 14:6-18 Constantine
22. Acts 10:34-43 Vasiliky
23. Acts 10:44-11:10 Michael
24. Acts 12:1-11 Vincent
25. **Acts 11:19-30 Therapon**
26. Acts 12:12-17 Carpy
27. Acts 12:25-13:12 Alladius
28. Acts 13:13-24 Nikitas
29. Acts 14:20-15:4 Theodosia
30. Acts 15:5-34 Emilia
31. Acts 15:35-41 Hermias

BIBLE STUDY

All of the readings this month are taken from the Book of the Acts of the Apostles. It was written by St. Luke, the beloved physician, the same person who wrote the Gospel of St. Luke and the Acts is sometimes considered to be a sequel to it. St. Luke was a close friend and traveling companion of St. Paul, as can be seen in his personal allusions regarding the journeys of the Apostles. You will note in the Acts that the author changes the pronoun to "we" and "us" indicating that he himself was present at these times.

The Book was written to Theophilus, who most scholars refer to him as an "unknown person." But in Luke 1:4 we read "so that you may know the truth concerning the things of which you have been informed." This phrase has led some to propose that he was a Roman official who had heard about the Christian movement, including some distorted facts that had been circulating. If Theophilus was such an official, St. Luke's intention was to give him an accurate account of what his followers taught, perhaps, not only to show that the movement was no threat to Rome but to try to convert Theophilus as well.

The main theme of the Book of Acts is to trace the development of the early church from the Ascension of Our Lord to St. Paul's imprisonment in Rome and the start of his ministry there. The early church was beset with problems. Members did not always act in a Christian manner. It gives us direction in the present day when the Church is again beset by some who are not acting in a Christian manner.

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Incense, mentioned over 100 times in Sacred Scriptures, represents the holiness of God's presence and the prayers of the faithful rising to God.